THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"This is my commandment, That ye love one another, as I have loved you. . . . Ye are my friends, if ye do whatsoever I command you."—JOHN 15: 12-14.

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WHAT'S IN A NAME?

BY DR. JAMES E. TALMAGE, F.R.S.E., ETC.

"What's in a name?
That which we call a rose
By any other name would smell as sweet!"

So sang one who has been called the chief of English bards; and another of later has sung:

"Though the rose would be sweet were it not called a rose—
Though evil, called good, would our peace still oppose—
Though gall would be bitter, were honey its name—
And a mouse, christened bear, were a mouse just the same,
Yet, who has not felt the strong power of a word,
The magic that thrills us when some names are heard!"

Shakespeare is not alone in his denunciation of the false reverence with which we are apt to associate mere names; nor is Watson the only poet to emphasize the inspiration attending a name that has been made to stand for something.

Names of persons are interesting and instructive subjects of study; yet it is unusual to find one individual in ten who knows the derivation or significance of his own name. In olden times the names of children were chosen to commemorate some feature of family history, or perchance, some incident of the birth, or special circumstances of other kind; then frequently additional names were given in adult years to perpetuate the memory of later events;

and sometimes the original name was changed for another of greater significance. The scriptures afford us instances of names prescribed by divine action before the children were born, as also cases of authoritative alteration of names once given. A name given of God is both name and title combined; it carries the authority and rank expressed.

But, interesting as is the topic of individual names, the purpose of these lines is not that of studying the names of persons specifically, but rather a consideration of other names and our common way of treating them.

Among our prevalent weeknesses is that of regarding names as correct and sufficient expressions of the things they represent; indeed, we are apt to make the name take the place of the thing itself. The old-time adage about giving a dog a bad name and everybody despising the poor creature in consequence is strikingly true to-day. We listen to ill-natured gossip about a neighbor, and without taking the trouble to ascertain the truth or falsity of the slander, to which perhaps we ought not to have listened in the first place, we give him a bad name, and thereafter think of him as surely deserving it.

An instance illustrating another phrase of this tending to condemn because of a name comes to mind. The writer once arrived at an early evening hour in a certain English city wherein was located the principal office of a large conference district of the Church. On my way from the station I observed a large gathering of people near the corner of a public square. The people were listening to a public address. I soon found that the speaker was a young "Mormon" Elder, and the occasion that of one of the open-air meetings so common in the course of missionary labor. I listened with pleasure to the earnest and fervent, though simple and unadorned, remarks of the youthful Elder; he spoke as our missionaries speak when under the influence of the occasion and when impressed by the spirit of their high calling and holy priesthood. My attention, however, was not wholly confined to the words of the speaker; the frequent comments of persons in the crowd were worthy of note. Practically every remark that reached my ears from those who composed the standing congregation was one of approval. "That's according to the Bible," said one; "Sounds like Gospel truth," added another; "He's no hypocrite; he believes what he says, and so do I," was the comment of the third. It was plainly evident that every utterance by the humble exhorter had a telling effect. Most of those in the congregation were in sympathy with the speaker and his subject; and the influence for good was so strong as to hold in check for the time being any manifestation of opposing or hostile power. The Elder told the simple truths of the restoration of the Gospel and the conditions of salvation as prescribed by the Savior. As he proceeded I became aware of a disturbing influence just beginning to make itself felt; a state of unrest was manifest on the outskirts of the crowd, some distance from my position. The cause was soon apparent. An individual was observed hurriedly making his way among the people, speaking in an undertone. As he approached me I heard his hissing words, as with evident rage he singled out those who were making favorable comments on the preacher's utterances. "That's 'Mormonism'! He's a 'Mormon' Elder!"—this was all he had to say; and it was all-sufficient for his purpose. The men who but a few minutes before had voiced their strong approval were now loudest in

their shouts of denunciation. What had been an orderly congregation was transformed into a mob; and both the Elder who had been speaking and his associates were threatened with physical violence; the police had to interfere to check the growing disorder and to protect the missionaries.

Until they heard the hated name "Mormon" those men were enjoying the sweet music of truth; they were soothed by the melody and made happy by the harmony of the Gospel hymn. But at the mention of a name they did not understand—a name with an unpopular sound—they spurned the truth, and drowned its sweetness in howls of discord.

In the Meridian of Time those who professed a belief in the Christ were derisively called Christians. The name was an epithet of scorn, and during the persecutions of those dark years, to stigmatize one as a Christian was to arouse the rabble against him, fired with the spirit of murder. But as the years have linked themselves into centuries, the epithet bestowed in hate has been sanctified and hallowed into a title of honor.

As good things are made unpopular and even disreputable by bad names falsely applied, so bad things are commended by deceptive names that seem to promise good. Is it not so even in the every day commodities? Of the food we buy the popular brands are those with catching names that have been most loudly praised by wordy advertizing. The article itself may be adulterated to the verge of worthlessness; perchance it is positively poisonous.

This is an age of deception; adulterations are hidden by popular trade-marks; shoddy is advertized to a rank above the honest cloth; paste imitations pass for diamonds; gilded brass glitters as gold; counterfeits pass current in place of good coin of the realm.

However, there is comfort in the thought that truth shall finally prevail, that false names shall yet be known for what they are; that the counterfeit shall not forever pass undetected. Then may we rely on the significance of names, as now we may place safe confidence in names authoritatively bestowed.

Consider the name—the title of the Church to which we belong. The Church of Jesus Christ of Latter-day Saints. If assumed without authority it were boastful indeed: if rightly conferred it tells the story of the Gospel of salvation.

When that name was first made known to the world there were many churches, some called after their founders or prominent advocates—Wesleyan, Lutheran; others—named from pecularities of history, precept, or creed—Baptist, Presbyterian, Methodist, Catholic; but not a church entitled to the name of the Master. It was high time that He gave His name to the church that was acceptable, and if none could be accepted, that He established His own. His Church has been established and it bears His name. Read of the bestowal of the name Christ upon the Church in bygone years.

"And it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen, and were baptizing in the name of Jesus, it came to pass that the disciples were gathered together, and were united in mighty prayer and fasting.

"And Jesus again shewed himself unto them, for they were praying unto the Father, in his name; and Jesus came and stood in the midst of them, and saith unto them, What will ye that I shall give unto you?

"And they said unto him, Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter.

"And the Lord said unto them, Verily, verily I say unto you, why is it that the people should murmur and dispute because of this thing?

"Have they not read the scriptures, which say ye must take upon you the name of Christ, which is my name? for by this name shall ye be saved at the last day;

"And whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day;

"Therefore whatsoever ye shall do, ye shall do it in my name, therefore ye shall call the church in my name; and ye shall call upon the Father in my name; that he will bless the church for my sake;

"And how be it my church, save it be called in my name? for if a church be called in Moses' name, then it be Moses church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, if it so be that they are built upon my Gospel." (III Nephi xxvii: 1-8).

So in the present dispensation, the name of Christ's Church has been conferred by Himself. Is there not inspiration in the name we bear? The word "Saint" means a holy person—one separated from the ungodly and set apart for special work and effort. By literal translation into the continental languages the name "Latter-day Saints" reads "Holy Ones of the Last Days." With such a title what kind of people ought we to be? To be wholly worthy of that name is to be ready for the kingdom of heaven.

Let each answer for himself—What's in a Name?

ONLY ONE GOSPEL.

BY WILLIAM COOKE, OF GLASGOW.

Some Christians claim that there are two Gospels—one for the Jews and another for the Gentiles. The Jewish Gospel, they say, was preached on the day of Pentecost, and consisted of faith, repentance, and baptism for the remission of sins. The Gentile Gospel, they claim, to be the one given to Cornelius, who received the Holy Ghost first, then the baptism of water. This second or Gentile Gospel, they say, is the one of grace, and to substantiate this claim they quote such passages of Scripture as, "By grace are ye saved through faith, and that not of yourselves, etc." That is about as far as is generally quoted.

The Latter-day Saints believe that there is but one Gospel. The Scriptures teach one Gospel only, one Lord, one faith, and one baptism. To prove that there is only one Gospel let us consider the commission given to the Apostles. Christ's first commission unto them was only to Israel. He says: "Go ye not unto the Gentiles, or into any city of the Samaritans enter ye not, but rather go to the lost sheep of the house of Israel." His second commission unto them was more extensive. "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he

that believeth not shall be damned." Notice the difference in these two commissions. The first was only to the lost sheep of the house of Israel, the second was to all the world. Now, when the Savior said "all the world," surely the Gentiles were included. Perhaps the Apostles did not comprehend the extent of their commission, for we find that the Gospel had not been taken to the Gentiles until the Lord by vision let down the sheet to Peter and told him to "arise, kill and eat." When Peter went into the house of Cornelius he said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." The Jews believed that it was wrong to mingle with the Gentiles, and consequently the Lord had to prove to Peter by way of vision and the pouring out of the Holy Ghost upon the Gentiles, that the Gospel was for them also. If Jesus had had another Gospel for the Gentiles He would have made it plain unto the Apostles when He gave them their commission. Peter knew but one Gospel, and he preached it to Jew and Gentile alike.

Some may say that Paul was the Apostle unto the Gentiles, and that He taught another Gospel to them. We find in the second chapter of Galatians that Paul says: "Fourteen years after (he had left Jerusalem) I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them the Gospel that I preached among the Gentiles." Here we have Paul preaching alike to both Jew and Gentile. Paul baptized some people himself, so he must have preached baptism. Paul himself was also baptized. If Paul taught the same Gospel to Jew and Gentile alike, he would teach the same faith, repentance, and baptism to all.

Russia's Belated Calendar.—The Russians are thirteen days behind the rest of the world in their calendar. The reason of this is well known. Anciently the year consisted of lunar months, and it was found in time that these did not agree with the actual length of the year. Julius Cæsar endeavored to correct the error by inserting enough days in one year to arrange the seasons in the natural order. That year was lengthened to 445 days, and it has been called "the year of confusion," but it marked the beginning of more accurate time-keeping. Ten days were added to each year in order to avoid the intercalary month, and it got 365 days instead of 355, as it had before.

The year of Julius Cæsar, however, was not absolutely correct. And so, in the sixteenth century it was found that the world was ten days behind true time, and corrections were again made in the calendar. In 1582 Pope Gregory XIII made the necessary changes by ordering that the day after the 4th of October should be called the 15th, and to guard against the error in the future it was ordered that the year completing each century should not be a leap year except at every fourth century. Protestant prejudices objected to this, but gradually the Gregorian calendar was adopted by all countries except Russia. In Russia the year 1900 took an additional day as a leap year, and the calendar of that country is now thirteen days different from that of the rest of the world.

PRESIDENT GEORGE Q. CANNON.

George Quayle Cannon was born in Liverpool, England, on the 11th day of January, 1827, and was the oldest son of George and Ann Quayle Cannon, who were natives of Peel, on the Isle of Man. He joined the Church in 1840, being baptized by the late President John Taylor, February 11. In September, 1842, the family sailed for Nauvoo; the mother died and was buried in mid-ocean. On August 17, two years thereafter, the father died in St. Louis. George Q. entered into the printing business, working in the offices of the *Times and Seasons* and the *Nauvoo Neighbor*. At the time of the expulsion he went to Winter Quarters, and in 1847 crossed the plains, arriving in the valley October 3. After laboring with the Pioneers for his living, and enduring with them the hardships of the times for two years, he was called on a mission to California, under the direction of Elder Charles C. Rich. His subsequent call to the Sandwich Islands, and his faithful, though difficult labors there in the introduction of the Gospel to the natives, four thousand of whom joined the Church, his translation of the Book of Mormon into the native language, his founding of the *Western Standard*, in California,

and his literary labors thereon, are matters of well known history. He returned in January, 1858, owing to the Johnston's army trouble. From that time on his history is very closely interwoven with the history of the Church and Utah. Few important movements have taken place in either, in the past forty years, that have not been largely shared or shaped by George Q. Cannon.

As editor at various times of the *Deseret News*; as the publisher and editor of the *Juvenile Instructor*, which he established in January, 1866; and as a publisher and writer of books, his works were in the van of Church literature, and he stood as a leader among Church writers. In educational affairs his influence was no less. He threw his whole soul into the great Sunday school movement, which was greatly accelerated by the publication of the *Juvenile*; for twenty years he was a member of the Board of Regents of the University, ten years of which time as Chancellor he stood at the head of the institution, a strong supporter and an ardent advocate of higher education, in its most trying years in Utah. His labors in the same direction, with and in behalf of the great school, the Brigham Young Academy, and other Church educational institutions, stand out boldly to view, for he was ever alert to their needs and best interests. His strength consisted largely in his humility, and his power as a wise counselor lay in his deference for the opinions of others, and in his willingness to listen to and respect their views. He ably represented Utah in Congress, and there won the esteem and respect of leading men of the nation. As a diplomat he had few equals; as a forceful public speaker he bound his hearers, as in a spell, to the views he advocated.

President Cannon died at Monterey, California, where he had gone for his health, on Friday, April 12, 1901. He was laid to rest in the Salt Lake City cemetery, Wednesday, April 17, 1901. The services in the Tabernacle were very impressive. There was sweet music and song, beautiful decorations of white, and a wilderness of sweetly-woven flowers—offerings from loving friends at home and in distant parts of the country. Touching eulogies on his noble life and deeds were pronounced by his faithful brethren to ten thousand silent listeners, men, women, and children; and throughout the whole Church there was deep and universal mourning, as when a great people part with a beloved chieftain, father, counselor and guide.—From "A Brief History of the Church," by EDWARD H. ANDERSON.

President Cannon was a man of medium height, well rounded and erect. His shapely head, which in his younger days was crowned with a liberal growth of black hair, and his high, broad forehead, impressed everyone who met him. His nose was somewhat large and aqueline, almost approaching the Israelitish in contour; a pair of grey eyes, and a well-formed mouth expressed amicability and kindness at all times. He was a gifted speaker, and for many years he ranked among the foremost speakers of the nation. In his earlier experience he was much more deliberate in utterance than later in life. Added to his wide range of information and deep and sometimes tremendous earnestness, he was aided by a clear, resonant voice. When warmed to his theme he occasionally reached the highest flights of oratory, thrilling and captivating his hearers by the forcefulness of his thought and the persuasiveness of his address.—JENSEN'S "Biographical Encyclopedia."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 24 1905

EDITORIAL.

TO THOSE WHO GATHER TO ZION.

"Think not, when you gather to Zion,
Your troubles and trials are through—
That nothing but comfort and pleasure
Are waiting in Zion for you;
No, no; 'tis designed as a furnace,
All substance, all textures to try—
To consume all the 'wood, hay and stubble.'
And the gold from the dross purify."

Sometimes Latter-day Saints who hear and embrace the Gospel in European countries, and then gather with the body of the Church in America, become dissatisfied and return again to their native lands. This, we are pleased to say, does not occur often among the Saints of Great Britain, but once in a while we hear of such cases, and to such, as well as to all others who contemplate some day gathering to Zion, these words are directed in the spirit of kindness and love.

The mere act of coming back to their native land is not wrong, because Latter-day Saints may live their religion in whatever land or clime they may be; but the trouble lies in the spirit which they usually bring back with them, which is a spirit of disaffection and fault-finding—the trouble, according to their account, is not with themselves, but with everybody else with whom they come in contact. They say that they did not find the country or the people as they had expected. Yet these good people have been told time and again what the Rocky Mountain region of America is like, and the character of the people they would likely meet there. They were told that Utah and the surrounding states are comparatively new lands, lying out in the arid region of the American continent; that there is very little rainfall during the summer months, and therefore, without the aid of irrigation, the whole land would be a desert; that if they wish trees, they would have to plant them; that if they wish grass, it would have to be sown and then watered all through the hot, dry summer months. These people were told that Utah is not England where the mild climate and copious rains keep the country green the year round, and where the hand of man has been for hundreds of years transforming the land into a beautiful garden. The Inter-mountain West is but fifty

years old, and all the streets of its towns are not yet paved. In the summer there are dusty roads and parched plains; in winter the roads are muddy, and snowdrifts lie deep along the fences. Nature out there is wild and rugged, and the people who dwell there ofttimes partake of the wildness and the ruggedness of their environments.

And yet, with all these characteristics, the West is full of promise, full of opportunity, full of hope, such as the people of the overcrowded countries of Europe do not have. The soil of the West, under the magic touch of the water which is led from the mountain streams through the irrigation canals to the farm lands, is very fertile. There is yet land to be procured in the newer sections of the country, and to those who are not afraid of work there are opportunities, such as the humdrum, ambitionless life of the average workman in the overcrowded cities of England cannot have. There is a glory in being the first in a new country. There is inspiration as well as hard work in subduing the desert, in breaking the sod for the first time, in planting the first trees, in building the first rude home, in making roads, in building bridges, in erecting mills and factories. In the doing of these things there is a close contact with true life—the life of a creator.

Sometimes those who emigrate to Zion are disappointed in the Saints which they find there. They expect something unnatural, unreal. They forget that Utah and Idaho are parts of this mundane sphere, called the earth, and that the Saints living there have faults and failings the same as those in other parts of the world. We are told that Zion is "the pure in heart." It therefore consists of those who have accepted the Gospel in any land, and have gathered into one body. The purity of Zion as a whole depends upon the purity of the individuals that compose the whole. If each person who gathered to Zion were absolutely pure and perfect, then the whole would also be without fault; but which one can lay claim to this condition? He who expects to find Zion must take Zion along with him, for Zion, remember, is the pure in heart, and that purity of heart must exist in the individual wherever he is on the face of the earth. The booking of a passage to Utah will not give it those who have it not.

There is need of great pity for those who come back to these lands with a feeling of apostacy in their hearts, for such are in grave danger. It is a serious thing to treat lightly the principles of the Gospel of Christ, or to endeavor to use these principles for any other purpose than to obtain our soul's salvation. When a candidate for entrance into the Church goes down into the waters of baptism, he enters into solemn covenant with God to serve Him and keep His commandments. The covenant is between himself and God, and no third person enters into the contract. The actions of any other man, or all other men should have no bearing on the relationship which exists between him and God. If he will but fulfill his part of the agreement, God will not fail in the promises which He has made. It will not do to blame a third party for any failure—the contract is between himself and God only. This should not be forgotten.

People who set out to obtain the greatest gift which God has for His children, and who expect to get it without paying for it, will be disappointed. "He that loveth father or mother more than me, is not worthy of me: and he

that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me" are the words of Jesus. "Again, the kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth and for joy thereof goeth and selleth all that he hath and buyeth that field. Again, the kingdom of heaven is like unto a merchant man seeking goodly pearls who, when he had found one pearl of great price, went and sold all that he had, and bought it."

And so again, some find the treasure in the field, or the pearl of great price, and seeing how desirable it is, wish to purchase; but they are not willing to pay the price. They are not willing to sell *all they have* to obtain the purchase price. They keep back a little, just a trifle it may seem—and then they go forth to buy. Alas, they are disappointed! The price is *all*, not a part, and as they have clung to some little worthless bauble, and are not willing to give it up, there can be no business done, and they go away with anger in their hearts, blaming everybody but themselves for their failure. It is indeed a great pity that apparent trifles should sometimes prove such great obstacles.

The excuses which are given by Latter-day Saints who return dissatisfied are usually extremely childish; and their utterances tell plainly enough where the trouble lies. It would be well for such Latter-day Saints to bear in mind what the Saints of early days endured for the Gospel's sake. The great majority of the Saints in the first days of the Church were willing to pay the price; "for what doeth it profit a man, if he shall gain the whole world, and lose his own soul?" they reasoned. Friends, homes, houses, lands—all were placed on the altar; and the Spirit drew then Zionward. From England they were six weeks on sailing vessels tossing about in sunshine and in storm, followed by a short ride on the railway, and then there came the long and dreary journey across the plains, with horses or oxen. Or perchance they walked a thousand miles, and drew in handcarts a few of their possessions. Arriving in the depths of the wilderness, they lived in huts which were half buried in the ground. Then there was the terrible struggle with cold and famine and poverty—but they brought Zion with them, and so they found Zion even amid the bleak wilderness. They were noble souls, and their victory was nobly won.

When we think of the price these paid for the Gospel, how insignificant does the price appear which we now pay, and how purile are the excuses offered for our failure. A cross word from a friend, a dishonest act by some one who had been trusted, a discovery of a fault in one who had been thought nearly perfect—these are enough to upset the faith upon which salvation is founded! Little trifling tricks of the enemy are enough to demolish the citadel which should be strong enough to withstand the fiercest assaults of the adversary of men's souls.

We beseech those who may have failed in the past, not to give up completely. There is yet time for repentance. The Lord's hand is not shortened, but He will help everyone that turns to Him in humility. The prize you have set out to gain is worth everything to you,worth every sacrifice you can make for it.

To those who may in the future gather to Zion, we say be doubly on your

guard, for you may be tried in ways you little think. The weakest points are those attacked by the enemy. Guard the weak points.

"Think not, when you gather to Zion,
The prize and the victory's won—
Think not that the warfare is ended,
Or the work of salvation is done;
No, no, for the great Prince of Darkness
A tenfold exertion will make,
When he sees you approaching the fountain
Where the truth you may freely partake."

N. A.

Releases.—Elders Albert H. Thomas of the Liverpool office, and Charles Criddle of the Manchester conference are honorably released to return home August 25th, 1905, per s.s. *Republic*. Elder Criddle was called home by cablegram from the First Presidency, owing to the sudden death of his wife and child.

FROM THE MISSION FIELD.

A Big Meeting at Bedford.—President Jesse W. Hoopes of the London conference sends the following under date of August 15, 1905:

"I have just returned from Bedford, where I have been visiting the Elders and Saints. I found all well and happy in the Gospel, and many good honest friends too. The Elders are doing well there. They have quite a number of families who are interested. I stayed at the home of one of the investigators, and never was I treated better by strangers. They told me they were only waiting to learn a little more about a few points, when they would come forth and be baptized.

"We held a street meeting on Market Hill, at Bedford, Sunday night, and we had a glorious time. The people had been notified that we would be there at eight o'clock, and they came out in full force. Some put the number at two thousand, but I should say there were between one thousand and fifteen hundred present. The devil had also been notified that we would be there, and he had his followers out, and they brought with them about one hundred Sunday School children, to shout and sing. They had it planned very nicely, and it seems they knew just what to do. Everything went along quietly for one hour, and I put the principles of the Gospel to them as well as I could, and left my testimony of the Prophet Joseph until the last, and as soon as his name was mentioned the fun began. The Elders have been holding meetings there each Sunday night. One week ago they had a little opposition, and were promised by the opposers that they would give them a warm time on the 13th if they came out. We talked with several on Saturday, and they told us what to expect, as many had been talking about it during the week.

"The police heard of it, too, and were a little anxious, no doubt. Not only were the police out, but the chief and also the chief detective. No disturbance came until, as I said, I mentioned Joseph Smith, then they were wild with shouting and singing; but the policemen captured a few of the

leaders, even the Chief took one, and they were marched off. We distributed our tracts and then went away quietly. The policemen noticed our actions and have made mention of it to our friends that we show the proper Christian spirit, and that we shall be protected."

TURKISH SAINTS CELEBRATE—PROGRESS IN SYRIA.

PRESIDENT J. WILFORD BOOTH sends the following from Zara, Sivas Vilayet, Syria, under date of July 25, 1905:

"I suppose there are many of the Elders writing you to-day to tell you how the 'twenty-fourth' went off. Notwithstanding we are so far from the scene of 1847, where the Pioneers lifted up that 'ensign to the nations,' and began to lay the foundations for our praiseworthy commonwealth of the West, we did not forget the event, nor did we fail to tell the story of those eventful days, here on this side of the globe, to a strange people and in a strange tongue.

"We assembled 'down by the river's verdant side' early yesterday morning with the Saints and some invited friends, about seventy in all, and all day long we sported on the green meadow or sat and talked beneath the shadow of gigantic willows; but we did not use them to hang our harps upon, for there was no weeping among us, and we sang the songs of Zion with no restraint of sorrow in our hearts. The children danced around the 'maypole'—the first one they ever saw—and wound the strings in piebald braid around the trembling stick; the boys played ball and leap-frog, raced and tumbled over the springy ground; the girls joined in other sports, and numerous were the feats performed, and heartily were they all enjoyed by the aged forms, too feeble now to make the agile step of youth. Prizes were given to the expert in all the games, prizes of pens, pencils, paper, paints, combs, mirrors, and ribbons, and strange to say every one was given something.

"In the afternoon, when the 'shadow and the object are equal in length," we ceased our sport, spread out the rugs in the shade by the bank of the river, and assembled there in meeting to sing and pray and preach. When the services were over four persons went with me down into the water and were baptized into the fold, and in a few minutes were confirmed members in the Church of Jesus Christ of Latter-day Saints.

"All enjoyed themselves very much, and our friends were cordial in their thanks for the splendid day and its program. Rich and poor alike were there, but there were unity and harmony and love. We expect more baptisms in the near future. 'Mormonism' stands in better favor with the people here than at any time previous to this visit to Zara. About two weeks ago I was invited to speak at a meeting in the Gregorian church, where commencement exercises were being held, and since then we have had one of the graduates come nearly every day to visit us and many others also.

"Sister Booth and I will remain here till about August 10 or 15, then go to Constantinople, visiting Sivas and Takat, where we hope to do some work for a few days at each place, as we have friends in those cities. Here in Zara the past winter we have had a lady teacher with our Sunday school children, and we are getting up a program and entertainment for the close of the work

next week. We are introducing fancy work and manual training on a small scale, and we think our exhibition is going to be a novel one for this city. When we leave here our program of dates will be as follows: Sivas, August 20; Tokat, August 27; Samsoun, September 3, or perhaps one week later; Constantinople till October 1; Athens during October, and from there back to Aleppo. I have decided for several reasons that we will go to Athens and attend personally to the call there from those new converts.

"The call for the Book of Mormon, both in Turkish and Armenian, is great in this country. The sister who has been teaching for us here is good in Armenian and English. She has now nearly enough means to go to Zion, but she has agreed to remain and translate the Book of Mormon into her native language—Armenian—then engage a man to read it over with her and one of our missionaries, paying for it herself if necessary.

"Seven years ago, when on my way here to Turkey, I expressed a desire to labor ten years in the mission field. That desire is coming about as fast as time can bring it. And now I have three more desires of my heart. One is to see the Book of Mormon among the people in their own language, the second is to get recognition from the Osmanli government for our Church, and the third is to see a colony established in this land for the Saints. With these I have great hopes for substantial progress of the Turkish mission, and I earnestly pray for these blessings from the Lord."

MORE MISSIONARIES MOBBED.

SO-CALLED CHRISTIANS HAVE NO USE FOR WHAT PAUL SAID, THEREFORE THEY DRIVE OUT "MORMON" ELDERS.

Elder James H. Wallis writes to the *Deseret News* of July 29, 1905, of the brutal treatment received by Elders Chester C. Pulley and William R. McNeil, who are doing missionary work in the State of Mississippi, U.S.A. Elder Pulley, rehearsing the affair, gives the following account:

"While laboring in Shuqualak, Noxubee county, Elder McNeil and I were refused entertainment seven times on July 1st, and as it was getting somewhat late, and the probability of our finding entertainment not very encouraging, we stayed overnight in a schoolhouse in town, and having visited most of the families there we went out and labored in and around Crooksville, until the afternoon of July 7th, when we came to Shuqualak. Here we got our mail and called on a number of the few families we had not visited while in town before. We then began to ask for entertainment. After being refused five times we came to the home of the constable, Tom McClure. We asked him for a place to lie down, and he promptly refused, telling us if we did not get out of town shortly we would be in the ditch with the negroes, with a ball and chain on our feet. I told him we had harmed no one, had broken no law of the country, and had a right, according to the Constitution of the United States, to worship God as our conscience dictated, as well as to preach it to others, that they might learn the Gospel, and see for themselves whether or not it is in accord with reason and the Bible. He said we had better get out

of town or he would see that we did. We bid him good-night and went to S. B. Chamberlain, the postmaster, where we stayed.

"While we were mailing our letter the next morning, July 8, W. J. Hubbard came to the door of the postoffice and said he wanted to speak to us, and I told him all right. On going out we found Dr. J. A. Perry and this man McClure waiting for us. We all stepped around immediately back of the building, when they told us to get out of town at once, or they would get buggy whips and drive us out. We told them we had seen the mayor, Julius Yaretzky, before commencing to work in the town, and had asked him if it was unlawful for us to ask for entertainment or to offer for sale the Gospel books we had, and he had said no to both questions, assuring us that we had a right to preach on the street if we wished, and that the law afforded protection to all to worship God as they pleased. We told them we had broken no law, and were minding our own business. They told us there was a law besides the letter, and that was the law of the people. Dr. Perry told us it would not do in these days for us to go around telling the people what Paul said. I kindly asked him whether people who believed in the Bible ought not to be willing to do what the Apostle Paul said. McClure put his clenched fist against my nose and threatened to smash my face, using very abusive language concerning us and our people. Elder McNeil and I went to the mayor's office to get a book I had loaned him the first night we were talking together. McClure, Hubbard, and many others came to the mayor's office. McClure and Hubbard began to threaten to horsewhip us out, and McClure got both of his hands around my throat and commenced to strangle me. Just then N. I. Campbell interfered, making him let go. We then got our grips and commenced to leave town, with the men behind with whips. The mayor never said a word to quell the disturbance, and the only man there to raise his voice in our behalf or in behalf of justice and liberty, was this Mr. Campbell, who with Louis Sparkman, came there to see that we were not horsewhipped.

"While walking away, we thought of the charges brought against us, that we are not Christians and are disloyal to the government and trying to overthrow it. But what shall we say of such officers of the land as these? What will overthrow the government more effectually and more rapidly than such acts of the officials? What if the 'Mormons' should treat missionaries of other denominations as we were treated—would we ever hear the last of it? 'Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake.'"

CURRENT COMMENT.

Trivial Causes of Sectarian Divisions.

"MANY serious disputes have had trivial beginnings," says the *Liverpool Post and Mercury* in reviewing the past history of the Baptist church. "One, the 'button controversy,' is amusing in its inception at least. It was noticed in one assembly that some of the younger members used buttons instead of hooks and eyes for the fastenings of their dresses. The fathers of the church

regarded this new departure as the 'badge of a carnal mind,' and the 'mark of the beast.' This grave dispute lasted for generations and divided many congregations. History repeats itself, in spirit at least: we read the other day that a serious dispute, leading to the resignation of three ministers, had arisen among the Widnes Wesleyans on the question of repeating the Amen at the end of a hymn. Who knows but that from this trivial cause a new order of Methodists may arise known as the 'No Amen Wesleyans.'"

The Small Boy and the "Mormons."

THE editors of California recently visited Salt Lake City. One of them, the editor of the *Daily Outlook* has the following to say of the "Mormons":

"Of course much is heard about the Mormon element and its effect in politics and on business and social conditions, but the complaints seem to come almost wholly from disappointed political interests, and the movement against the Latter-day Saints in Utah is about on a par with the ridiculous A.P.A. movement throughout the country a few years ago. . . So much has been said and written about the Mormon that he has been held up to view for years as an awful monster. One small boy in the editorial party grinned with delight at the prospect of seeing a Mormon woman, and it was painful to see his utter disgust when a beautiful woman, handsomely gowned, was pointed out to him as a Mormon. In his imagination he had pictured some kind of a hideous specimen not even told of in books, and it was difficult to make him believe that this handsome woman was a Latter-day Saint. But she was, and now that he has seen with his own eyes, he does not consider the present day Latter-day Saint so terribly awful after all."

Japanese Celebrate in Utah.

THERE is a large colony of Japanese located at Garland, Utah, where they are engaged in the raising of sugar beets for the factory at that place. The Japanese had a celebration on the 24th of July last, or Pioneer day as it is called in Utah, where it is a general holiday. Among the interesting features of the program was an address delivered in English by Mr. H. Senow, one of the Japanese. Among other things he said:

"On the anniversary of the Pioneer day of Utah, the peoples of two friendly nations, the Yankees of the west and Yankees of the east—are met to celebrate our great victories in this war with Russia. The selection of this memorable day for the purpose is a happy one, because we are in Utah, and because there are remarkable analogies in the heroic struggles, great difficulties and hardships which surrounded the Pioneers of 1847 and our brave soldiers and sailors at the front.

"Brigham Young, a man of God, leader of men with a handful of men, overcoming all obstacles, laid the cornerstone of this great commonwealth of Utah. The wilderness was changed into this perfect garden. Diversified industries sprang up and are flourishing. The beet industry has developed in the intermountain regions and scored the greatest success in this country. The people are contented, happy and hospitable, and this hospitality we enjoy. The Pioneer day marks the beginning of peaceful conquest of inter-mountain

states, and no greater success can be found in the history of colonization. This great success was due to the wisdom, genius, and energy of the guiding spirit, and the devotion of his followers to religious principles, coupled with patience and perseverance. Such are the secrets of their success."

THY WILL BE DONE.

[One of our Elders, recently called upon to pass through a great sorrow, lately attended services in St. Paul's Cathedral, London. On the program which was handed to him were the following verses, which, as he stated, seemed written expressly for him.—Ed.]

My God, my Father, while I stray
Far from my home, on life's rough way,
O teach me from my heart to say,
"Thy will be done."

Though dark my path and sad my lot,
Let me be still, and murmur not;
But breathe the prayer divinely taught,
"Thy will be done."

What though in lonely grief I sigh
For friends beloved no longer nigh,
Submissive still, would I reply,
"Thy will be done."

If Thou shouldst call me to resign
What most I prize—it ne'er was mine,
I only yield Thee what was Thine;
"Thy will be done."

If but my fainting heart be blest
With Thy sweet spirit for its guest,
My God, to Thee I leave the rest:
"Thy will be done."

Renew my will from day to day;
Blend it with Thine, and take away
All that now makes it hard to say,
"Thy will be done."

Charlotte Elliott.

DIED.

Sumster.—Lousia Maud, daughter of Jesse E. and Emma E. Sumster, July 22nd, 1905, aged 1 year and 9 months.

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